GOD
MADE VISIBLE
IN HIS WORKES,
OR,
A TREATISE OF THE EXTERNALL Workes of GOD.

First, in Generall, out of the words of the *Psalmist*, *Psal.* 135. 6.

Secondly, in Particular of the Creation, out of *the words of* MOSES, GENESIS, *Chap.* 1. *and* 2.

Thirdly, of GODS actuall Providence.

By *George Walker* B. of Divinity, and Pastour of S^t. *John Evangelists* Church in LONDON.

ROM. 1.20.

For the invisible things of him from the Creation of the world are clearly seene, being understood by the things that are made, even his eternall Power and God-head, so that they are without excuse.

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TO THE RIGHT WORSHIPFVLL MY MVCH HONOVRED friends Sir *Thomas Barrington*, Sir *Gilbert Gerard*, Sir *William Maſſam*, and Sir *Martin Lumley*, Knights and Baronets, now honourable Knights of the houſe of Com-*mons in the high Court of Parliament, Grace* and peace with increaſe of all bleſſings temporall and eternall.

Right Worſhipfull,

THat *undeſerved favour and reſpect which I have found at your hands, and the due reſpect which I owe to your religious families, do oblige me to ſhew ſome teſtimony of my thankfulnes. And becauſe I have no better preſent at this time, but this Treatiſe of Gods externall Workes, compoſed out of Sermons heretofore preached to mine own little flock, and in the troubleſome time of my late bonds brought into this forme. I muſt crave pardon for my boldneſſe in preſuming to offer it to your hands; ſeeing perſons of higher*

place have defamed, and branded theſe and the reſt of my Sermons preached for divers yeares laſt paſt, with the reproachfull name of factious and ſeditious doctrines; and by their grievous accuſations have cauſed me to be ſhut up as the great troubler of the City wherin I live, and kept in ſure hold leaſt this my manner of preaching might proove dangerous, and a cauſe of much hurt, and many troubles in theſe changeable and doubtfull times. From theſe and ſuch crimes and unjuſt accuſations as I have in part purged and cleared my ſelfe already in a legall way; ſo by your help and favour I hope ere long to be openly acquitted and juſtified before the world. If you ſhall be pleaſed to caſt a favourable eye upon theſe my poore labours, and to take a view of them. I doubt not but the precious matter being Gods pure word, will abundantly recompence the failing of the compoſer, and the defects of his skill and workmanſhip. Wherfore humbly craving your kind acceptance of this ſmall token of love, and ſlender acknowledgement of duty and ſervice; and deſiring to become more indebted to you, by your favourable reſpect ſhewed thereunto; I commend your worthy perſons and religious families to the grace and bleſſing of the Almighty whoſe invisible majeſty, even his divine power and God-head is clearly ſeene from the Creation of the world (which is in this Treatiſe plainly deſcribed) and underſtood by the things created.

Yours in all Chriſtian duty and ſervice

GEORGE WALKER.

OF
The externall Works
of GOD in generall.

PSALM. 135. 6.

Whatsoever the Lord pleased that did he in Heaven and in Earth, in the sea and all deepe places.

THE externall outward workes of God which follow in the next place after his internall workes, are indeed nothing but his actuall execution of his eternall counsell, purpose and decree. For the unfolding of which workes in generall, and laying open of the nature, use and severall kindes of them, I have made choise of this Text. From the wordes and circumstances whereof, we may easily gather all points of instruction necessary to be knowne concerning the generall nature, use and kindes of them.

First

First, here the words of the Pſalmiſt ſhew that he ſpeakes of Gods outward workes, becauſe he limits them to places and times, to Heaven, Earth, Sea and all deep places.

Secondly, he ſpeakes of them all in generall none excepted, ſo the Hebrew word (כֹּל) which ſignifies all in generall whatſoever, doth plainly ſhew, and alſo the perfect enumeration of all places which are in the world, and wherin any outward ſenſible and viſible work can be done, to wit: the Heaven, the Earth, the Seas and all deepe places.

Thirdly, he ſheweth that God is the author of theſe works, as he is *Jehovah*, that one eternall God in whom there are three perſons, Father, Son and Holy Ghoſt, for he ſaith יְהוָה עָשָׂה *Jehovah* the Lord doth or hath done.

Fourthly, he ſheweth that the Lord doth all theſe workes of himſelfe according to his owne will and pleaſure, and none of them all by compulſion, unwittingly and unwillingly, but even as hee pleaſed, and after the counſell of his will and pleaſure כֹּל אֲשֶׁר חָפֵץ whatſoever the Lord pleaſed.

Fifthly, he intimates that all theſe workes of God come neceſſarily, infallibly, inevitably and irreſiſtably to paſſe, and that none of them all can faile which God hath beene pleaſed to doe, but ſo come to paſſe as he pleaſeth in every reſpect, even in the ſame time and place. This hee intimates in that he ſaith every thing whatſoever the Lord pleaſed, he hath done.

Sixtly, he ſheweth that theſe outward workes tend to make God knowne, and are of uſe to bring us to the knowledge of the true God, and in and by them God is knowne aright and his greatneſſe alſo. This is manifeſt by the dependance of this *ver.* on the former. For having ſaid, *I know that the Lord is great and that our Lord is above all gods*, he brings in this text as an argument and proofe ſaying, *Whatſoever the Lord pleaſed* that he hath done, which is in effect all one as if he had ſaid, I know this by his doing of all his outward works, for whatſoever the Lord pleaſed *that he hath done*.

Seventhly and laſtly, he ſhewes the ſeverall kinds of Gods outward workes that they are not only creation but alſo actuall providence

providence which concludes in it the government of the world, the fall of man, and the reſtauration of man-kind by the redemption of the world.

Workes of creation he expreſſeth, *verſ.*7. and workes of his actuall providence, as ordering, governing and ſaving of his people by Chriſt, which was ſignified in the deliverance from *Egypt*, he reckons up in the reſt of the Pſalme both before and after my text, So then it is manifeſt that this text conſidered with the circumſtances thereof, ſerves abundantly for the opening of the nature, uſe and kind of Gods outward works.

In the unfolding whereof, Firſt let us note the order, coherence and ſcope of it. Secondly, let us take a view of the wordes and ſift out the true ſence of them. Thirdly let us obſerve out of them by way of doctrine, a perfect deſcription of Gods outward workes in generall, and laſtly apply for ſome uſe the doctrine to our ſelves.

The order and coherence is this, Firſt the Prophet in the 3. firſt *verſes*, exhorts all to praiſe the Lord and to laud his name, more ſpecially the Lords ſervants who are continuall profeſſors in his Church. Secondly in the 3, 4, 5. *verſes* he gives ſome reaſons drawne from the Attributes of God and the conſideration of his nature, to wit, becauſe the Lord is good and his name pleaſant, and becauſe of his owne free grace he hath choſen *Iſrael*, that is, his elect and faithfull Church to be his owne peculiar people, and becauſe the Lord is great and is a *God above all gods*. In teſtifying and affirming the Lords goodneſſe and being above all gods, he brings for proofe his owne knowledge and experience. I know (ſaith he) *that the Lord is great*, *verſ.*5. Thirdly he doth proove God to be ſuch a one, even ſo good, gracious and great by his outward workes, and ſheweth that by them he knowes God to be ſo, for he ſaith here in this text, *Whatſoever the Lord pleaſed that he hath done, in Heaven and in earth, in the Sea and all deepe places.* So that it is plaine by the order, dependance and ſcope of the text, That here *David* extolls Gods outward workes in generall, as things proceeding from his owne good pleaſure, and ſerving to proove him to be good and gracious, and to make us know him ſo great and glorious a God as he is.

In the ſecond place, for the wordes themſelves, they are plaine and eaſie to be underſtood at the firſt hearing without any laborious interpretation. They run thus in the Hebrew, *All which the Lord pleaſeth he hath done, in Heaven, Earth, Sea and all deepe places.* This word (all) ſhewes that he ſpeakes not of ſome particular workes, but of all in that kind. The word *Jehovah* is the proper name of God conſidered in the unity of his eſſence with all his eſſentiall Attributes, and every one of the 3. Perſons is called by this name, as they are of the ſame eſſence and all one God. The enumeration of all the notable places in the world wherein theſe workes are done diſcovers the workes which he here ſpeakes off, to be outward workes which doe not abide in Gods eſſence and there onely ſubſiſt as his eternall counſell, decrees and inward operations do, but are done in time and place and have their ſubſiſtance in and among the creatures, ſuch as are creating, ruling, ordering, upholding of all things, and alſo redeeming and reſtoring of all man-kinde. The word [*pleaſeth*] limits the generall note or particle (*all*) unto all workes which in themſelves are good, or elſe ſerve for good uſe, and ſo are pleaſing to the Lord for the uſe ſake. Hee doth not ſay that the Lord doth all things which are done, but all things which he pleaſeth, that is, he doth not make men ſinnefull and wicked, neither doth he worke rebellion in men, which is diſpleaſing unto him, but he doth whatſoever is pleaſing, that is, all things which are agreeable to his nature. And whatſoever is according to his will and good pleaſure, that he doth, none can hinder it. This is the true ſenſe and meaning of the wordes. Now from the text thus opened and the circumſtances obſerved, wee may gather a perfect deſcription of them in generall ſhewing the nature and uſe of them.

The deſcription of Gods outward Workes.

The outward workes of God in generall, are all things whatſoever the Lord God *Jehovah*, that one infinite and eternall God, 3. Perſons, Father, Son and Holy Ghoſt doth according to his eternall purpoſe, and after the counſell and good pleaſure

of

of his will, work, and bring to paſſe, not within, but without himſelfe in all the world and upon all creatures therein, and that certainely and irreſiſtably in due time and place to the communicating and making of himſelf known to men and Angels in his infinite and eternall nature and in his goodneſſe, grace, glory, power and all other eſſentiall propertier, for the ſalvation and eternall bleſſednes of his elect in Chriſt.

This deſcription truely gathered from this Text, and the ſcope and order of it and diſcovering plainely the nature and uſe of Gods outward workes in generall, I will proove in every part and branch orderly and will conclude with ſome application.

The firſt thing in it is the generall matter of Gods externall workes, *they are things done*; that is, not onely actions working and operations, ſuch as Creation, Redemption and the like; but alſo things or works made, effected and done by thoſe actions, as Heaven, Earth, Angels and other things created. For all theſe are things done and wrought by God. This Branch is plainly expreſſed in this word of my Text, עָשָׂה (*hath done*) or doth or hath made, for the Hebrew word ſignifies all theſe. And that Gods outward works conſiſt in doing and are things not ſpoken or promiſed but done and wrought, Divers teſtimonies of Scripture doe ſhew, *Pſal.* 44. 1. *David* cals them workes which he *hath done*: And *Iſa.* 28. 21. The Prophet ſaith, that the *Lord doth his worke, his ſtrange worke.* And not to ſtand in repeating many Scriptures in a point ſo plaine; This in one word is ſufficient that the two Hebrew words, מַעֲשֶׂה & פֹּעַל which are uſed in the Scriptures to ſignifie Gods outward works are both derived of verbs which ſignifie doing.

The ſecond branch in this deſcription comprehends in it the Authour of theſe works, to wit, the Lord God *Jehovah*, that one infinite, eternall God and three Perſons, Father, Sonne and Holy Ghoſt: This Branch doth diſtinguiſh theſe workes. Firſt, from the workes of creatures which are proper to them. Secondly, from the perſonall operati-

ons of God as the eternall begetting of the Sonne which is proper to the Father and is his worke onely. That God considered in the unity of his essence as he comprehends all the three Persons, is the Authour of these workes, and that they are common to the Father, Son and Holy Ghost, and every one of them hath an hand in every work of this kind; though one more immediately than another: The word *Jehovah* here used in the Text doth plainly shew, where it is said, *Whatsoever Jehovah pleased* or was willing to do, *that he hath done*: which word is so proper to God, and signifies *One God*, that it also agrees to every person in that one God. And this is also confirmed by divers other testimonies of Gods word, which shew that in divers of these outward actions or workes, the Father workes by the Sonne and the Sonne by the Father with and by the Spirit. The first great work of this kind, even the work of Creation, which sometimes is attributed to the Father as more peculiar to him, because *terminatur in Patre*, as the Schoolemen speak, that is, it is bounded and termined in the Father, and he is *principium & summus terminus creationis*, the first beginning and utmost bound of creation, from whom it first proceeded, even this is attributed to the Sonne and Spirit also, as being common to all the Persons, as *Psal.* 33.6. *By the Word of the Lord* (that is the Sonne) *were the Heavens made and all the host of them by the Spirit of his mouth.* To which adde, *Job* 33.4. *The Spirit of God made me*, & *John* 1.2,10. & *Coloss.*1.16. where it is said, that by the eternall word the Sonne all things were made both in *Heaven and Earth, visible and invisible, and Without him was made nothing of all that was made.* So likewise in that outward worke of Judgement executed on *Sodome* and *Gomorrah*, *Gen.*19.24. *Jehovah* is said to *raine downe from Jehovah out of Heaven fire and brimstone*, that is *Jehovah* the Son from *Jehovah* the Father, who are both one and the same God *Jehovah*; yea that these externall workes of God are not divided some to one Person and some to another in the Trinity, but are common to all the Persons and proceed from that one common essence, according to that saying of the

the School-men, *opera Trinitatis ad extra ſunt indiviſa.* Our Saviour ſheweth moſt plainly, *Ioh.*5.19,22. where he ſaith, that as the Sonne cannot worke of himſelfe alone without the Father, but he muſt have and ſee the Father working with him, ſo the Father doth not judge any, that is by his owne proper act of judgement, but hath committed all judgement to the Sonne, that he may have a hand in all judgements together with himſelfe, and *Iohn* 16.13,14. ſpeaking of that ſpeciall illumination of mens hearts and inward teaching which ſeemes moſt proper to the Spirit, he ſaith it is not of himſelfe alone, but it is what he hath heard and received from the Father and the Sonne. And therefore the ſecond Branch is manifeſt that the doer of the outward workes of God is *Jehovah* our God, and all the three Perſons in God.

The third Branch comprehends in it the outward moving cauſe of all theſe outward workes: namely, Gods owne will and pleaſure, for he is ſaid to do them according to his eternall purpoſe, and after the counſell of his owne will. This is expreſſed in the deſcription and in the words of the Text כָּל אֲשֶׁר חָפֵץ *Whatſoever the Lord pleaſed*, that is, whatſoever is according to the Lords will and pleaſure that he hath done, and this is teſtified in other Scriptures, as *Pſal.*115.3. where it is ſaid, that *the Lord doth whatſoever pleaſeth him*, and *Iſa.* 46.10. where the Lord ſaith I will do all my pleaſure, and *Ionah* 1.14. All which places ſhew that firſt the Lord hath a mind and pleaſure to doe ſuch things, and therupon he doth them. Alſo, *Epheſ.*1.11. It is ſaid he doth worke all things after the counſell of his will. And *Acts* 2.23. & 4.28. the worke of our Redemption by Chriſt, and all that he did and ſuffered is ſaid to be done by the *determinate counſell of God.* Therfore this Branch is manifeſt, namely, That Gods will and pleaſure is the only inward mooving cauſe of all his outward works, and that they are nothing but the execution of his eternall will and decree.

The fourth Branch by which theſe outward works are ſpecially diſtinguiſhed from his inward operation, comprehends

in it the ſubject wherein theſe workes do ſubſiſt and the circumſtance of time and place wherein they are done. For theſe workes are not done within God himſelfe, neither doe they ſubſiſt in his Eſſence, as his inward operations do, but they are, *Extra Dei eſſentiam*, without Gods eſſence, they are done in all the world, and upon the creatures, ſome in Heaven and ſome in Earth, others in the Sea and all deepe places (as my Text ſaith) and they have their circumſtances of time and place, as God hath appointed from all eternity. The Creation was in the firſt beginning of time in the firſt ſix dayes of the world, *Gen.* 1. The Redemption wrought by Chriſt in the midſt of yeares betweene the Law and the Goſpell, *Hab.*3.2. and upon the mountaine where *Hieruſalem* ſtood, *Iſa.* 25.6,7. The great execution ſhall be at the end of the world in the laſt day of Judgement, and the works of Gods governement and actuall providence as they are divers, ſo they are done at divers times, and in divers places of the world, as experience teacheth, on the very day which the Lord appointed did the flood come upon the old world, *Gen.*7.11. In the ſame day which God had fore-told was *Iſrael* delivered out of *Ægypt*, *Exod.*21.41. And howſoever the words of the Apoſtle, *Act.*17.18. intimate that in God (and not without him) *We live, moove and have our being*, yet we are not thus to underſtand that theſe things are, and that we ſubſiſt in Gods Eſſence, and that we are ſo in God as his inward operations and eternall decrees are: But that we all are compaſſed about with Gods preſence and eſſentiall power, which are every where, and by him as by the chiefe efficient cauſe and authour of life, motion and being are ſuſtained and upheld in life, being and motion continually. For to be in God, that is, to ſubſiſt in his eſſence, doth neceſſarily imply coeternity and conſubſtantiality with God. *Quicquid eſt in Deo Deus eſt*, nothing can be within his Eſſence, but it muſt be coeternall with God and of the ſame Subſtance with him. Hee who denies this muſt needes deny God to be immutable and moſt ſimple, free from all compoſition. Therfore this Branch alſo is moſt manifeſt

manifeſt and doth containe in it nothing but ſolid Truth.

The fifth Branch containes in it the manner of Gods outward works, to wit; that in reſpect of God himſelfe, they are done with ſuch power as cannot be reſiſted, and in reſpect of the event, they are certaine, infallible and cannot faile. This is truely collected from the Text: For it is ſaid that all *Whatſoever the Lord pleaſeth hee doth*, or hath done, which ſhewes that not one jot of his will and pleaſure failes but comes to paſſe. If his will or pleaſure could be reſiſted or any thing prevented which he willeth to worke, ſurely the Divell who is ſo cunning, watchfull and malitious would in ſome things have defeated God, or this either by himſelfe or ſome of his inſtruments: But this Text affirmes the contrary, that whatſoever the Lord pleaſed he hath done in all the world. Therfore in reſpect of God they are all unreſiſtable, and in reſpect of the event infallible. And this *David* teſtifieth, *Pſal.* 115.3. ſaying, *The Lord doth whatſoever pleaſeth him.* And *Iſa.* 46.10. *my counſell ſhall ſtand*, and I will performe all my pleaſure, yea becauſe theſe are voluntary workes of God and are willed and decreed in his ſecret counſell from all eternity (as I have noted before) therefore they muſt needs be unreſiſtable, for *Who can reſiſt his will*, *Rom.* 9.19.

The ſixth Branch containes the principall uſe and effects of Gods outward workes: namely, the making of himſelfe knowne in his nature and eſſentiall attributes and ſo communicating himſelfe to his elect. That Gods externall workes doe all ſerve for this uſe and doe worke this effect we may gather from the dependance and inference of this Text. For the Pſalmiſt having profeſſed that he knows the Lord to be great and that he is the onely true God above all gods, that is, who hath all the eſſentiall properties of the true God, he proves it by and from his workes, and ſheweth that by meanes of them he knoweth it. And other Scriptures and experience confirme the ſame, *Pſal.* 19. 1. It is ſaid, *that the heavens declare the glory of God, and the firmament ſheweth his handy worke, day unto day uttereth*

ſpeech, and night unto night ſheweth knowledge, and *Rom.*1.20. *The viſible things of God are ſeene from the creation of the world, clearly being underſtood by the things which were made: Even his divine Power and God-head.* So the works of Gods actual providence in governing and upholding the world, and in mooving the Heavens and the ſtarres in order, doe ſhew his infinite wiſdome and ſuperceleſtiall glory, *Pſal.*8. 1. His overthrowing of his enemies and the perſecutors of his Church, as in the flood of *Noah*, and in the drowning of *Pharaoh* and his hoſt do ſhew his power. His giving of Chriſt his Son for a Redeemer aboundantly teſtifieth his infinite goodneſſe and bounty; his puniſhing our ſins in Chriſt to the full, ſhews his infinite Juſtice, and his pardoning of beleevers by Chriſts ſatisfaction, freely given and communicated to them, ſhewes his infinite mercy and free grace, as the Scriptures often teſtifie, and our own conſciences within us do witneſſe and our daily ſenſe and experience do proove. And in our Redemption and application of it we ſee diſcovered the Trinity of Perſons in one God. And while wee in theſe things, as in a glaſſe behold the glory of God with open face (the vaile of ignorance being remooved) we are changed into the ſame Image from glory to glory, and ſo come to have communion with God, and the fruition of him, 2 *Cor.*3.18.

The ſeventh and laſt Branch ſets before us the utmoſt end of all Gods outward works, to wit the eternall bleſſedneſſe of the elect, by the communion, viſion and fruition of God in all his glorious attributes, as wiſedome, power, goodneſſe, mercy, juſtice, and the reſt. The Text it ſelfe intimates this Truth to us; ſaying, that all theſe workes of God proceed from his good will and pleaſure. For the good pleaſure and will of God conſiſts chiefly and principally in willing that his elect ſhall be brought to perfect communion of himſelfe and of his glory for their eternall happineſſe. And what God willeth according to his owne good pleaſure, and doth becauſe he is pleaſed ſo to do, it muſt needs aime at the bleſſedneſſe of his elect by the ſight and fruition of him and his glory. Now therfore all Gods outward

works

workes proceeding from Gods pleaſure muſt needs tend to this end, and this is confirmed, *Rom.*8.28. & 1 *Cor.*3.21,22, 23. where we read that all things worke together for good to them that *love God and are the called according to his purpoſe*, and that all things *are the elects*, the world, life and death, *things preſent, and things to come, and they are Chriſts and Chriſt is Gods*, alſo *Col.*1.16. *all things viſible and inviſible* were created as by Chriſt ſo for him, that they might ſerve him for the ſalvation of his elect, and for this end and purpoſe Angells, principalities and powers are ſaid to be made ſubject to Chriſt, 1 *Pet.*3.22. And their office and miniſtery and the great wonders which God doth by them are ſaid to be for them, *who ſhall be heires of ſalvation*, *Heb.*1.14. To theſe teſtimonies many reaſons might be added, I will onely call to mind that which I have elſe where abundantly declared and prooved, to wit, that for this end the world is upheld by Chriſt, and for his ſake and through his mediation ever ſince mans fall, and for this end the wicked live, even the barbarous and ſavage nations, either that they may ſerve for ſome uſe to Gods people, or for the elects ſake whom God will raiſe up out of them, or that God may ſhew his juſtice and power on them being fitted for deſtruction, to the greater glory of his elect, even the judgements of God on the wicked, and their damnation ſerve for this end, to increaſe the bleſſedneſſe of the *Saints*.

The doctrine of this deſcription ſerves for to ſtirre us up in imitation of God our Creator, not to content our ſelves with ſaying, purpoſing and promiſing, or with making a ſhew of doing good workes, but to be reall, true, conſtant and faithfull in performance of them. For ſo doth God, whatſoever he promiſeth or purpoſeth or is pleaſed to doe, that he doth in Heaven and Earth. Sluggards who delight in idleneſſe doing nothing, and Hypocrites who ſay and promiſe and make great ſhew of doing, but are barren of the fruites of good workes, as they are moſt unlike to God and contrary to him, ſo they are hatefull and abhominable in the ſight of God, and they onely are accepted of God who are active Chriſtians, *alwayes doing good and abounding in the Worke of the Lord*, their labour *Uſe* 1.

labour ſhall not be in vaine, but every one ſhall receive reward according to his workes which are evidences of his communion with Chriſt, and of his faith, juſtification and ſanctification; wherefore ſeeing God is alwayes reaching forth his mighty hand to worke in Heaven, in Earth, in the Sea and all deep places for our profit: let us be alwayes doing and ſtudying to do good for his glory.

Vſe 2. Secondly it ſerves to move and direct us in and through the outward workes of God to ſee and behold the infinite, eternall and omnipotent God, and his divine power and Godhead, and in the unity of Gods eſſence, the ſacred Trinity of perſons, becauſe all the perſons have a hand in every worke, and that one God who is three perſons is the author and worker of every divine outward worke, as this doctrine teacheth. It is a common cuſtome among men when they ſee and behold the handy worke of any perſon, to remember the perſon, to bee put in minde of him by the worke, eſpecially if he have knowne the perſon before, and beare the love and affection to him of a friend and a beloved one. So let it be with us, ſo often as we ſee and behold the viſible outward workes of God, let us in them behold the face of God, and remember his glorious attributes. Let us in the great workes of Creation behold the wiſedome and power of God the Creator, in the worke of Redemption the mercy, bounty and love of God, in our Sanctification, the love and the holineſſe of God, and in them all let us behold the three glorious Perſons in that one God who worketh all things after the counſell of his owne will. The Father by his eternall Word and Spirit creating all things. The Sonne ſent forth by the Father in our nature, and ſanctified by the Spirit, redeeming us and paying our ranſome. The Holy Ghoſt ſhed on us by God the Father through the Sonne Chriſt in our regeneration. And all three conſpiring together to purge, ſanctifie and juſtifie us, and to make us eternally bleſſed in our communion with them, and in our fruition of God in grace and glory. And let us take heed and beware of idle and vaine ſpeculation of Gods great workes which ſhew his glory and proclaime his glorious Attributes, Wiſdome,

Power

Power and Goodneſſe, leſt by ſuch idle negligence wee become guilty of taking the name of the Lord our God in vaine.

Thirdly from this deſcription we may eaſily gather and conclude, that ſinnefull actions as they are evill and ſinnefull are not Gods workes; for God is pleaſed with thoſe things which he doth, and his workes are according to his pleaſure, but God is not pleaſed with ſinnefull actions and evill workes, he hath no pleaſure in iniquity, *Pſal.* 5.4. If any aske, How then can it be done if he will not and be not pleaſed? I anſwer, That in them there is to be conſidered, 1. A naturall motion or action proceeding from ſome created power, and ſo from God the Creator, and this is good and of God and according to his will as it willeth things properly. 2. There is a corruption, perverſeneſſe and crookedneſſe of the action, this is of the Divell and mans corruption: this God hateth; but becauſe actions thus corrupted and ſtayned make way for God and give him occaſion to ſhew his wiſedome and power in ouer-ruling them and diſpoſing them by his hand to a good end and his juſtice in puniſhing them; therefore God is pleaſed to continue that naturall power to the wicked which they pervert and abuſe, and to over-rule ſuch wicked workes and to raiſe light out of that darkeneſſe. And therefore let us not impute any evill and ſinfull workes to God, as they are evill and ſinfull, nor wickedly imagine that he is the author of ſin. His hand is never in any ſinfull work, otherwiſe then to over-rule, order and diſpoſe the ſinfulneſſe and evill thereof to ſome good end and purpoſe. *Uſe 3.*

Fourthly we are hereby admoniſhed not to impute any worke done in the world to fortune or chance, as worldly Epicures do, but to aſcribe all workes and every thing which comes to paſſe to the certaine will, purpoſe and determinate counſell of God. It is true that in reſpect of ſecond cauſes and purpoſes of men, many things come to paſſe accidentally and by chance, no man purpoſing or intending any ſuch thing, but in reſpect of God they are certaine and infallible, they all happen according to his will, and without it not an haire can fall from our heads nor a Sparrow fall to the earth, *Uſe 4.*

earth, all power and motion is of him, and the abuſe of the power and motion which is from the Divell and mans corruption he willingly permitted, and doth over-rule and diſpoſe by his wiſedome and providence to a good end. And therefore in all caſualties and accidents let us comfort our ſelves and reſt content and bee patient knowing that they come not but by his will and pleaſure.

Uſe 5. Laſtly let us rejoyce in all the great workes which we ſee done in the world, and honour them as meanes tending to our ſalvation, if we be Gods faithfull people, and with care and conſcience walke before him according to his word, and let the ſight of them put us in mind for our comfort, that our God in whom we truſt doth not lie idle, nor ſlumber or ſleep, but by a mighty hand and ſtretched out arme hath done all theſe great things, and is continually doing and working for us, to bring us at length out of all troubles and dangers, and to ſet us and eſtabliſh us for ever in eternall reſt, glory and bleſſedneſſe.

The next thing which in order followeth after the deſcription of Gods outward workes in generall, is the unfolding and diſtinct handling of the ſeverall ſorts and kindes of them. And becauſe the right dividing of them into heads, and the reducing of all the particulars unto their proper and naturall heads, is a maine ground of light, and a ſure way to the diſtinct handling and underſtanding of them, I will therefore (before I proceed any further) labour to divide them aright into their naturall heads according to the rules of reaſon and truth, and ſo will proceed to that which is the firſt in time, and by the courſe and order of nature, namely the creation of the world and all things in it. The learned though they all acknowledge every kind of Gods outward workes, and doe not differ in the kindes and numbers of them: yet they are at variance about the true diviſion of them into their firſt and principall heads.

Some divide the works of God into the works of Creation and the works of Redemption. But this is no perfect diviſion, the two members of it do not containe all the outward works of

of God, for over and beſides them there are works of preſervation and of judgement and revenge.

Others divide all Gods outward workes into the works of nature and the workes of grace. The workes of nature they divide into two ſortes, 1. The workes which concerne the firſt beginning of nature, that is, the workes of creation, 2. The workes, which concerne the preſervation, which they call the works of Gods providence. The works of grace they hold to be the works of Redemption and reſtauration of man-kind, by which God brings ſupernaturall bleſſings to men: But this diviſion failes in divers reſpects. Firſt, It makes a difference betweene works of nature and works of grace, wheras indeed creation and preſervation, which they account works of nature, are in ſome ſenſe, works of grace. For God of his owne free grace created man in his own Image: And now and ever ſince the firſt ſin of *Adam*, which brought death and deſtruction into the world, all works of preſervation by which God preſerveth men in being and life, are works of free grace, and the preſerving of his Elect unto his heavenly Kingdome is a worke of ſupernaturall grace in Chriſt. Secondly, they erre in diſtinguiſhing between the works of Gods providence, and the works of Redemption and reſtauration, whereas Redemption and reſtauration are principall works of Gods providence, by which God provides for his elect in Chriſt, ſuch things as neither eye hath ſeen, nor eare heard, neither have entred into the heart of man, 1 *Cor.* 2. 9.

A third ſort there are who divide all Gods outward works into theſe two heads only; namely, the works of Creation, and the works of actuall providence. This I take to be the beſt and moſt perfect diviſion. Firſt, becauſe under theſe heads are all Gods outward works contained, and there is not any one which may not be reduced under one of theſe two. For whatſoever God doth, or hath done, or can doe for the giving of the firſt being to all things may be reduced to Creation. And whatſoever God doth, or can do for the ordering, preſerving and diſpoſing of things created, and of their being and wel-being, may be brought under the

the works of his actuall providence. Secondly, there is a perfect distinction and difference between the works of creation and the works of actuall providence: So far as mans substance differs from mans misery and mans felicity, so farre doth every proper worke of Creation differ from the works of Gods actuall providence in their objects. And although God in the creating of things in order did shew his providence for man, in that he first made a place of habitation for him, and all things which may serve for his use, as plants, trees, fruits, light and other necessaries before he created him, yet this breeds no confusion between the works of creation and the works of preservation, for two things may go together in time and place, and may be in the same subject (as we see, sense and understanding, hearing and seeing in one man at the same time, and heat and light in fire) and yet they may be different in themselvs.

This order therfore I do purpose to follow hereafter by Gods assistance in prosecuting the body of Divinity. First, I will begin with the Creation, and will labour to unfold the nature of it in generall. And then I will proceed to the handling of all the speciall works therof, every one distinctly by it self in particular.

Secondly, I will passe from thence to the works of Gods actuall providence, under which comes the government and preservation of the world, and of al things created, and the ordering and disposing of every thing to the proper end of it. More especially, the fall of man into sin, misery, and guilt of damnation. And the Redemption of man from misery and his Restauration to grace and glory by the application and fruition of Redemption, and by true spirituall union and communion with Christ the Redeemer, and with God the Father in him by the inhabitation of the Holy Ghost.

Thus much for the generall Doctrin of Gods outward works laid down in this Text, and for the division of them in their severall heads and kinds, unto which all the particular outward works may be reduced.

FINIS.